# MEN AND MISSIONS

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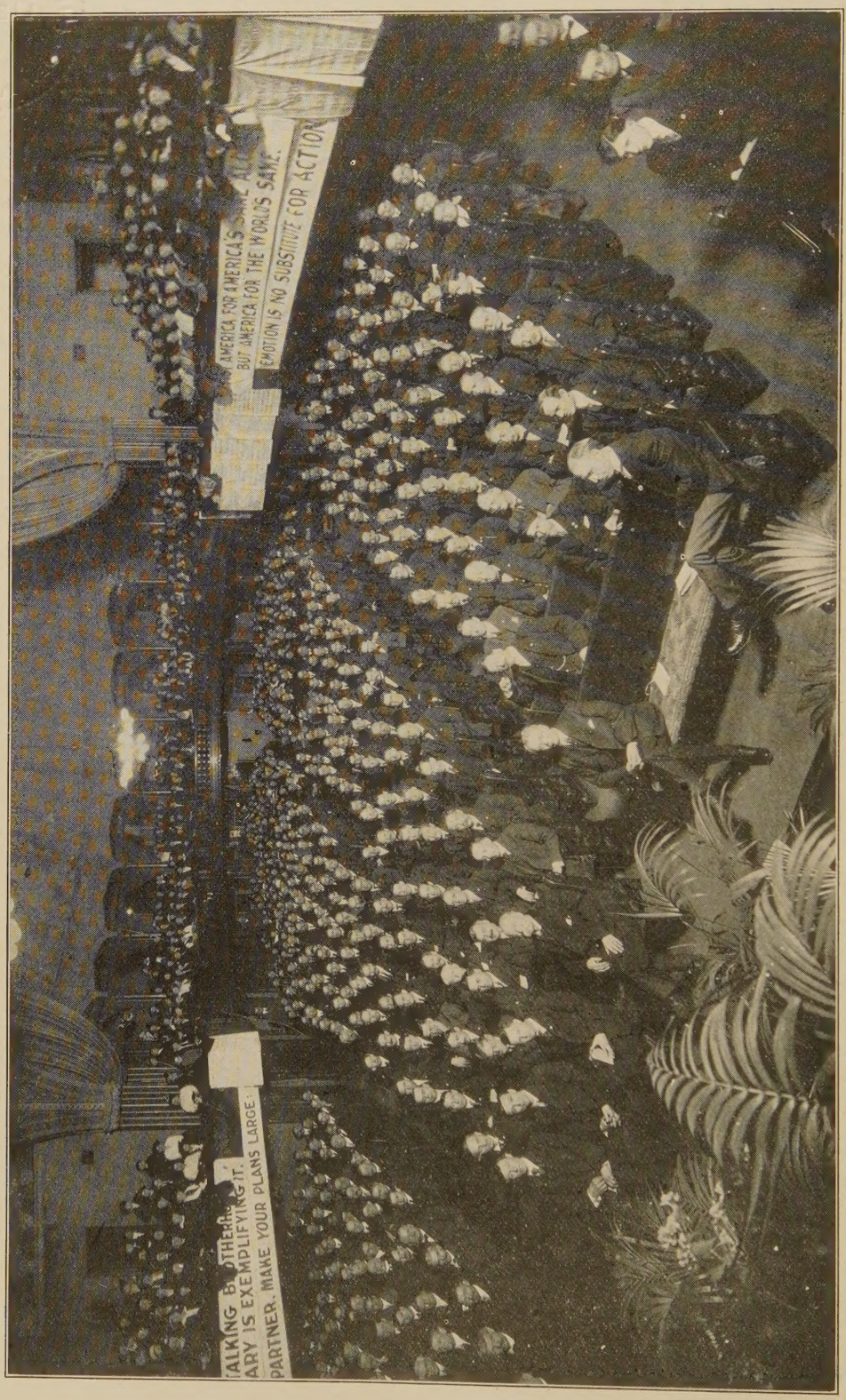
AMERICA FOR AMERICA'S SAKE ALONE
BUT AMERICA FOR THE WORLD'S SAKE.
EMOTION IS NO SUBSTITUTE FOR ACTION
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ARY IS EXEMPLIFYING IT.
PARTNER. MAKE YOUR PLANS LARGE:

OPENING SESSION DULUTH CONVENTION, FIRST METHODIST EPISCOPAL CHURCH

MEN AND MISSIONS
Vol. 7 NEW YORK, FEBRUARY, 1916 No. 6

# Editorial

## A Momentous Month

The month of February will be of absorbing interest to the Laymen's Missionary movement. It will be the great convention month of the year with twenty-five conventions held during the twenty-nine days, including those that close during the opening days of February and those that open before the month closes but hold their last session on March first. Never since the Movement was organized has it faced a month of such opportunity, calling for so high a quality of leadership and fraught with such possibilities. The conviction has deepened as the conventions have been held in city after city that the Movement has a peculiar, significant and opportune message for the nation in this hour of intense strain. The seriousness of men everywhere and the quick response to the missionary appeal have given fresh inspiration and courage to the secretaries. When, in a recent executive committee meeting, Dr. Mott said that he believed in the Movement now as never before, his words met with instant response on the part of all present. What may not twenty-five conventions during the month do for the life of the churches and the blessing of multitudes if only all who lead and speak are empowered of God for the work and if they are sustained by faithful prayer on the part of all friends of the Movement?

In the midst of the intense activity in the United States, the Congress on Christian Work in Latin America will be holding its sessions in another part of America during the month. The same superhuman forces will be at work in Panama as in the conventions, and both will no doubt contribute much to the carrying out of our Lord's last command. One can scarcely contemplate the far-reaching possibilities of the month without fervent and hearty thanksgiving to God for the opportunities and privileges and responsibility and victories that February, 1916, has in store.

## Congress Delegates

Congratulations are offered in advance to every man who is to have the privilege of attending the National Missionary Congress in Washington, April 26-30. The character of the speakers, the quality of the delegates, the momentous issues to be considered, the program of work to be discussed and decided upon, all these and many more give promise of making the Congress a milestone in the history of progress of missionary enterprise in America. At this early date quite a number of registrations have been received. Much work in preparation for the Congress has been done and the program is practically complete. Detailed information regarding the Congress may be found on page 187 of this issue of MEN AND MISSIONS.

## First Delegate for the Congress

George W. Watts, of Durham, N. C., was the first man to register as a delegate to the National Missionary Congress. Mr. Watts became deeply interested in the missionary problem at the Men's Missionary Convention of the Southern Presbyterian Church in 1912. At that time he undertook the building and permanent support of a whole mission station in Korea. It is understood that he is supporting one missionary in Africa and one in Cuba.

# The National Congress

## Growing Interest in this Great Gathering

The registration of delegates to the National Missionary Congress received up to going to press is an encouraging indication of great interest in that important gathering. As the arrangements develop and the program is being completed, it is becoming more evident that the Congress will be the strongest and most potential assemblage to face new world conditions of opportunity and need that has been held since the World Missionary Conference in Edinburgh. It will be a fitting climax to a great series of conventions.

### A Potential Meeting

What can be of greater significance and value than the world issues of the Christian religion? In our scale of values only one thing can be first. The strong men in the nation are therefore urged to gather for earnest council and conclusive thinking as to how American Christianity can best discharge its obligation to mankind.

### Place and Program

All sessions of the Congress will be held in the Continental Memorial Hall in Washington, opening Wednesday evening, April 26. The morning sessions of Thursday, Friday and Saturday, April 27, 28 and 29, will be given to a general discussion of practical issues connected with the enlistment of laymen in the missionary undertaking. On the afternoons and evenings addresses by foremost authorities will be delivered upon themes connected with the progress of the Kingdom and the forces to be mastered in order that the world may be brought to know Jesus Christ.

### Delegates

Allotment of a specific number of delegates has been made in the various communions upon an equitable basis, and as the number is limited application for registration should be made at once to the missionary agencies of your communion, or to the Laymen's Missionary Movement, 1 Madison Avenue, New York.

All applications for membership in the Congress should be accompanied by a registration fee of five dollars. If, for any reason, the application cannot be accepted, the money will be returned.

The Congress will be self-entertaining. Detailed information concerning hotels, rates, etc., will be sent to all registered delegates.

Negotiations are under way with the railways for special rates, and it is expected that these will be granted as in former gatherings of a like character. Information on this subject will be forwarded in ample time.

### Let All Men Pray

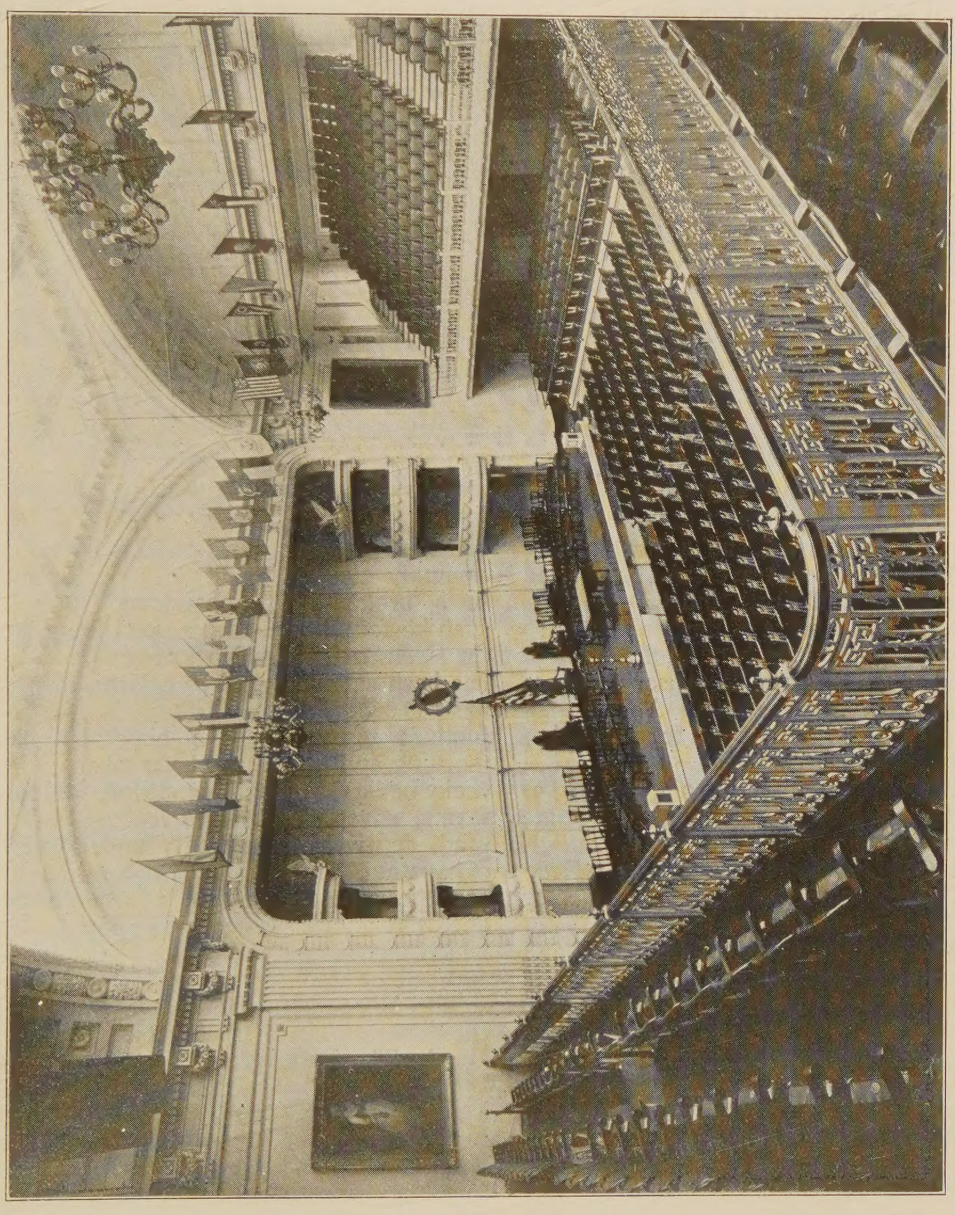
An urgent appeal is made to Christians everywhere to unite in prayer that the whole National Campaign and what is done and said in Washington in the closing days of April may be the beginning of unprecedented missionary devotion and sacrifice on the part of all who attend the Congress, and that through them even the remotest inhabitants of the earth may be enriched with the blessings of the Gospel.

# Korean Evangelism

## Many Inquirers in a Tent on the National Exposition Grounds

During the past autumn the Japanese Government in Korea has held a National Industrial Exposition in the city of Seoul, for the purpose of fostering and developing the industries and commerce of the Korean people. The exposition was held in the grounds of the old Mulberry Palace, and it is said that the attendance reached a total of 20,000 a day.

The Christian leaders in Korea realized the opportunity the exposition offered for presenting the Christian faith to the people, and submitting the matter to the authorities, were met with a very favorable re-



G. V. Buck, Washington, D. C.

INTERIOR VIEW CONTINENTAL MEMORIAL HALL—MEETING PLACE OF THE NATIONAL MISSIONARY CONGRESS

sponse. An eligible site within the exposition grounds was assigned them and here a gospel tent was erected capable of accommodating a large audience. Christian evangelists both missionary and native, assembled from all parts of the land and continual services were held daily.

Rev. C. K. Dong, pastor of the Chemulpo Church, writing to Dr. George Heber Jones of the Methodist Board of Foreign Missions, tells of three days' experiences, during which time 928 inquirers signified their intention to become Christians. Mr. Dong writes that since the opening of the services there have been from 200 to 500 seekers a day who have given in their names. These seekers are personally met in after services by Christian workers and conference had with them concerning their purpose to become Christians. The name and address of each are taken and sent to the pastor nearest his place of residence, in order that all may be followed up with further Christian fellowship and instruction.

The co-operation of the authorities in this conspicuous Christian enterprise, and the large response on the part of the people are sure indications of the very favorable turn in the affairs of the Church in Korea.

# The Other Wise Kroo Man

## The Story of a Black Man Who Left the Crowd

Walter B. and Maude Williams, Missionaries at Nanah Kroo, Liberia

It was a long road and a strange one that the Wise Men traversed, but it led them to Light and Truth and Life.

In Kroo land a score of unwise men have been traversing a long road and a strange one, and it has led them to denser darkness and lies and ultimate death. At the mission we sorrow most of all for this—that they are returning satisfied.

As early as August the pilgrimage began. They passed the mission, a long line of men, heavily laden with brass kettles, fathoms of cloth, and such like "Kroo money," their objective a big devil doctor in the far, far bush, so far that it has taken them two months to reach his place and two months to return.

During part of this time, the heavy rains —deterred by nothing in their season— have fallen. These rains come with a rush and a roar in a minute, blotting out the landscape with huge gray sheets of water, turning roads into rivers, and rivers into floods, ever unsatisfied, each day seeking to outdo, in their mad downpour, the day before. As Bishop Scott once said: "It's this way in Africa: When it wants to rain it wants to rain so mighty hard that even if the sun is shining it just goes ahead and rains anyway!"

On their pilgrimage, through two months of such rain, these unwise men have gone, solemnly pledged to sleep in the bush, or in a broken-down, abandoned house—if such be found—never in a good house until they return home. No salt-seasoned food has been eaten. (And to a Kroo man salt means everything. Without it the best food is tasteless.) No hot-water baths morning and night have been taken to keep their bodies in good condition. Homes, farms, wives, children, have been left behind, deprivations willingly undergone, an exhausting journey undertaken, and all for the sake of buying a strange devil doctor's advice concerning native wars which their own devil doctors have started, and cannot stop.

The Wise Men, led by the star, found the Christ. These unwise men found the Devil. The former returned to their homes "another way." The latter came back, even as their forefathers for untold generations have done, by the same old, dark, fearsome road, hedged in by witchcraft on the one hand, by violence and death on the other.

You remember "The Other Wise Man," as Dr. Henry van Dyke has given him to us, who did not reach the Christ-Child in the Bethlehem manger, but to whom the Christ Himself came. In this Kroo pilgrimage, one man who was chosen by his

tribe would not go because that very night Christ came to him. He saw no vision, but he said to us: "God told my spirit that the thing we were to do was not good, so I no fit to do it." His family pleaded with him, his ward people threatened him, his town rose up against him and the other tribes joined in the uproar—but Jonah stood firm. His wife and child left him, the townspeople ate the rice from his farm, broke open his boxes, divided his clothes and other belongings among themselves, and drove him out of the town, penniless and homeless. In this condition he came direct to our mission.

Thank God that his Church in America has put this city of refuge in the center of the Kroo coast. Here, if Jonah wishes, he can sleep and eat and attend school with our boys. Or, if his wife comes back to him, he can use a well-built house in the Christian town and make a small farm within the mission fence, safe from all outside interference.

He has made a good stand, suffered the loss of all material things for God. Will you not pray with us that Jonah may go on in the Lord's way and not be drawn back into heathen practices? For only God's power, bestowed in answer to much faithful prayer, can hold Jonah true. He has never been of those to whom "God palaver is sweet too much," which makes his present course all the more wonderful.

This poor, unlettered Kroo boy has lighted a candle for your two missionaries in Nanah Kroo, and O, how gratefully we hail its ray! In the well-nigh unrelieved spiritual darkness enveloping us, every flicker of light is precious beyond words. There is no blaze of light in this part of the Kroo coast. Two years of earnest labor in the Lord has not yet fitted these people for the coming revival fires. But we despise not the day of small things. Every lighted candle displaces far more of darkness than its own bulk, and seeing the tiny flames kindling here and there, we "thank God and take courage." And you who are in the fuller glow of Christian light at home can do no more.

December, 1915.

# The Secret of Efficiency

## The Central Place of Prayer and Bible Study in Christian Service

Cleland B. McAfee

Prayer and Bible study are two sides of one great fact—that God and man have business with each other. They can communicate, and certainly from man's side they need to communicate. In Bible study a man finds God speaking to him; in prayer he speaks with God. They are the two sides to the conversation which must be carried on if the man is to keep in close relation with God. Bible study by itself is like the people of a congregation sitting silent, listening to the minister as he does all the talking. Prayer by itself is like a man talking to others without answer. The two together keep the man sure of God and give God the chance He seeks to make Himself known.

### Energy, Persistency, Wisdom

Efficient Christian service is service that does what service ought to do. It requires three traits in a marked degree; energy, persistency and wisdom. Energy is not merely nervous hurry, but poised power, and the poise is as important as the power. Bustling about is not Christian work.

One of the earliest signs of failure is a willingness to give up, the lack of persistency. The country is strewn with the wrecks of enterprises in religion over which men once threw up their hats and exulted. Bible classes, clubs, societies, and all such things are easy to start; plenty of people will give them an opening blessing. But the number that will hang on, that never know when they are defeated, is not a large one. They are the men of poised power and persistency. The church needs them as every institution of society needs them.

Even so, the need for wisdom is not less. Energy and persistency will not make up for lack of gumption. Common sense is an

asset beyond description. It is wisdom at its simplest, but also at its highest value.

### Income and Outgo

These three traits of efficient Christian service all grow out of relation to God, and prayer and Bible study are the outgoing and incoming currents of that relation. Both help to put things in their right proportions. They make petty things look petty and big things look big. They help to clear the air of dust so that a thoughtful man can see what are the things that are worthy of his energy, that are worth his holding on to, and worth the expenditure of his wisdom.

No strong movement has ever appeared in the church which was not rooted in both these exercises of religion. If a group of men want to get together in a church without being stirred to service they must be careful to study something else beside the Bible and they must avoid prayer. No man can pray honestly and earnestly about anything without being driven to ask what he can do about it. And no man can study the Bible faithfully and persistently without knowing that there is something he can do about things that need to be done.

### The Things Worth Doing

For both prayer and Bible study time is needed, but it is time saved from fretting energy, from false starts that must be abandoned, and from foolish endeavors. There is an old motto: "If you want to know who is boss about here, just start something." It is a good test for a church. If you want to know who is really the head of that church, watch it while it starts something and see what happens to the thing that is started. If it has passed fully under the Headship of Christ, it will start the things which in prayer and Bible study it has found needful and will maintain them in the full loyalty which both those habits form and enforce.

# The Most Attractive Business in the World

## Why I Was Persuaded To Go Into It.

R. A. Doan

*Laymen's Secretary, Disciples of Christ*

For more than twenty years I was in business for myself, with the Lord as a silent minority stockholder—a minority stockholder so far as profits were concerned, though He furnished all the capital. I was conscious of this partnership all the time, and I tried to be fair with my partner. But I found there was increasing danger of robbing Him of his share. I had promised a share of the money profits in the beginning, and I kept that promise through the years. In time I became ashamed of the small share I turned over to the Lord and I increased it. But I had also promised to give considerable time to the Lord's work, and I found it most difficult as business cares increased to give this time to Him. More and more often I found my business interfering with the Lord's, until finally, after nearly ten years' experience in working with men in a great men's Bible class, I came to realize that the greatest thing in the world is to acquaint a man with Jesus Christ. I suppose it was then inevitable that I should conclude after many battles with myself that I ought no longer to spend my very life in making money, even though I should be willing to turn it over to God and ask Him to change the gold back into life.

I gave up the active management of the business and spent nearly a year on the foreign field. I knew then that wherever I went and whatever I did the cry of heathenism would be the loudest call in my ears. It seemed to me the Lord told me that if I could ever make up for the neglect of past years it must be in working for those who do not know Him.

### The Biggest Business in the World

The scoffers did not believe it; I did not always believe it. At times in the midst of heathenism I doubted it. But with this

new viewpoint of valuation before me I went everywhere, measuring results by redeemed lives. I saw miraculous changes wherever the gospel had been given a chance. The background was black; the task of enlightenment impossible from a human standpoint. But after carefully considering results from the small outlay I was compelled to exclaim, "It works! The gospel saves!" And I saw before me what I believed to be the biggest business in the world.

### My Lord's Business

I had come to feel, "I must be about my Master's business." I wasn't looking for an easy job—I might have had that elsewhere. I only sought the place where the need of the Kingdom seemed the greatest and the opportunity beyond question. God spread before me the picture of the countless millions who had never had a chance to know Him, and I remembered Christ said, "Inasmuch as ye did it unto one of the least of these ye did it unto me." I had decided to give all my time to the Lord's business, and the call came so insistently for this particular field that I could not ignore it.

### Saving the Most Needy of Earth

Sometimes we talk about poverty. But I venture to say that few who read these words have even the faintest conception of what the word means. I refer not only to physical poverty, but to spiritual poverty. I was told that by far the majority of children born in China, for instance, died before five years of age. As long as I live I shall never forget the horde of beggars, many of whom were afflicted beyond belief.

But the groping after an infinite being was the direst poverty of all. One day in Canton, China, in the God-of-Health Temple, I saw a mother bring her baby, evidently dangerously ill. After bowing before the inanimate god many times she took a receptacle containing a number of bamboo sticks, on each of which was a Chinese character. She shook these carefully until one was detached from the others, and fell on the mat before the god. This was taken to the priest, who gave her a prescription with a number corresponding to the one she presented. The apparently dying baby depended for its life upon this chance. The mother went as far as her faith would permit. I would rather lead that woman to the Great Physician than to put through the biggest business deal ever presented to me.

### Pays Biggest Dividends

I never went into any business unless I thought it would pay dividends. I liked the game of business, but I always wanted returns. It isn't possible to measure returns when one is in the Lord's business, but when I saw clean, Christian, whole men standing beside dirty, heathen, shattered men, and considered the investment which had brought the returns, I said, "This is the biggest paying business I know anything about." I don't mean that I didn't see places where I thought money could have been used to better advantage—but then I had seen mistakes like that in my own business sometimes. But I did feel that the chances for poor investment were few if a life of devotion was lived by the missionaries. After all, it was their lives which brought the dividends.

### Grips the Heart

I never had a man working for me who did much good unless his heart was in the work. I found as I went among these needy people that the pull at my heartstrings was terrific. When I went I did not know how the squalor, the disease, the poverty, might affect me. What was my amazement to find that my heart responded with a great leap to the desperate need of these people. As long as I live my heart interest will be with those people across the earth wistfully looking for Christ.

### Has Been Tested

Had it not been God's business it would have failed. The persecutions, the martyrdoms, the attack of disease would have killed the enterprise. It was a source of constant wonder as we saw the churches, the schools, the hospitals, ministering to the people with much of the work being done by those who a few years ago were unlearned and incapable heathen. Surely the test of the years has placed God's approval upon the work.

### A Business That Most People Neglect

It is appalling to know that so few really assist in this great task. The average given by the Disciples of Christ for foreign missions last year was less than one cent a week. One hundred and sixty-seven

churches gave more than half of all that was given by our churches in their regular contributions to the Foreign Christian Missionary Society. We number a million and a third communicants. If we should average three cents per week each, the receipts for the foreign field would be over two million dollars.

### A Business I Have Seen in Operation

I like to see a business in which I have made an investment. I had made a little investment in this business before I saw it. Now I have first-hand information. I no longer have any hesitancy in investing the best I have in this enterprise, which strongly appeals to every business sense I possess. I have never solicited my friends to join me in any business venture before, but now I want every friend to invest in this enterprise which cannot fail and bring sure returns.

## The Higher Preparedness

The National Missionary Campaign is under way. Its round of conventions in seventy-five cities of the land is well begun. Beneath the surface for a year or more has been going on a tremendous amount of planning. The Laymen's Movement has brought to the project its wide and successful experience and has blocked out its most ambitious undertaking. Mission boards, home and foreign, are contributing of their best to its furtherance. Denominational leaders have taken hold of it. In every city it is to visit, brain, time, and money are being spent in its behalf. In each case months of systematic effort are both to precede and to follow the brief convention days; from these centers a comprehensive cultivation of districts is to be pursued. It is doubtful if there ever was undertaken a more truly national religious movement than this into which the Christian energy of the United States is to be largely poured this winter.

It is justifiable? Is the call for it real and urgent? Or has it acquired a stimulated and artificial importance through the enthusiasm of its promoters?

We believe it is entirely warranted; that it is even demanded by the situation of the world. Is Christianity to go backward or to move forward? That is the sobering, unavoidable question which the war presses. Think of the depletion of Christian lands which it entails; the millions of bright young lives that are being laid down, many of which would have contributed to the Christian forces of the world in the next thirty years; the millions of money expended, a considerable portion of which might have been used for the direct extension of God's Kingdom; the impoverishment of lands that must for long be burdened with enormous debts to the slackening of their religious enterprises. Consider too the harvest of hate that is entailed, the animosities that will prevent for one generation at least such co-operative effort as hitherto has united the so-called Christian nations in evangelizing the world. Add the demoralizing of life that is sure to come in lands disordered by war, and the flagrant and colossal misrepresentation of Christianity which has scandalized the world, and it begins to appear what adverse forces Christianity faces to-day and will face long after the war is over.

Moreover, the world is in danger of being anti-Christianized by the panic the war is engendering. We feel it already in this country, where men of leadership are loudly shouting that we must prepare ourselves to avert threatening war; where the military spirit is industriously being stirred and the excitement of this awful conflict is being turned to the consideration of national defense and the scheming for commercial gains.

The best national defense is the spread of a genuine Christianity. The one witness that is the crying need of the world just now is as to the reality of the spirit of Jesus among men; the loving, sacrificial, all-embracing purpose to lead men everywhere to know their Heavenly Father and to live together as his children in their Father's world. To proclaim, extend, establish the Kingdom of God's love, that is the need of the time; a need never so great and demanding as now, a need which looks to the Christian forces of neutral America for declaration, appeal, and response.

The higher preparedness required of the United States in this hour is to exhibit to the world a devotion and an aim that may overcome the spirit that is rampant, and which, whether it appears in Christian or in pagan lands, is the spirit of Mammon. The National Missionary Campaign has the message of the hour for America.—*Missionary Herald.*

# The Task Before the Church

David S. Cairns, D.D.

*Extract from an Address at the Oxford Conference of the Laymen's Missionary Movement of Great Britain.*

Where are we to get the force for all this vast mission of the Christian Church in this tremendous crisis? How are we to turn the crisis into an opportunity, the opportunity into a spiritual victory? We all know that we can get it only through the risen Lord. This is the heart of the whole matter. We are all called to a new discipleship, a following of Jesus Christ in a more intimate way than before.

> Apart from Thee all gain is loss,
> All labor vainly done;
> The solemn shadow of Thy cross
> Is better than the sun.

The new world that will come after the war must arise out of the fellowship of Christian men with the risen Lord. He must have the creating of it, and He can create it only through the mediation of dedicated lives. The power of the new life is a matter of fellowship and of following. It must needs come by a kind of contagion, and pass from Christians to others, also by contagion. Those who set themselves consciously to influence others too often lose themselves in mere futility. It hurts one's real influence to think too much about it. The new life comes like a contagion when it comes at all. And so the faith and hope and love which the world needs can only come out of us as a kindling power if we are living the life of fellowship with the risen Jesus.

So it is also with the question of guidance in perplexity. Which of us is not perplexed when he thinks of the future? Which of us can wholly see his road through the chaos in front of him? We have been talking a good deal of what will come after the war, but the wisest of us will surely be the most humble. We are as yet far too near the war fully to understand it, still less to understand what will come after it. We shall have to feel our way for a long time yet through a kind of chaos. But none the less, the man or the woman who will simply keep near to the risen Christ cannot possibly go astray. It is God's plan that we have to build upon, and not our own, and God's plan is greater than ours, and if we get into it we can trust it. Cromwell once said: "A man never rises so high as when he does not know where he is going." He meant that if you will give yourself over to the following of truth and duty and love, you have not the least idea whither they will take you in the world of space and time. You do not know where you are going. You only know that you are going home. So we must leave the further course of the world and of our own lives to Christ. Our whole business is to try to keep near Him, and to come nearer Him from day to day.

A year or two ago I remember talking with a friend who told me that he was going to see Niagara. I told him that he must on no account miss seeing "the Cave of the Winds." I described to him what you experience as you pass right through that wild chaos of waters. I said, "It is like living amidst the break-up of an old universe or the creation of a new. You are shut off from the whole world of nature and humanity for the time, enwrapt in this wild smother of thunder and foam. Your only link with the entire world of humanity is the pressure of the hand of your guide. You cannot see him, you cannot hear him; all that you are conscious of is a hand with a pull in it." My friend looked at me and said: "How like that is to human life!" We are amid a wild confusion and uproar, and hardly know whether it is an old world that is going to pieces or a new world that is coming into being. Our one link with the greater world beyond it is a Hand with a pull in it that draws us on. We may be the most perplexed and confused of men, but if we follow that pierced Hand that draws us on, it will lead each of us into the very heart of God's plan for us and for the world, to the thought He wishes us to think and the work He wishes us to do.

He is not only the source of guidance and

power, the Way and the Life, He is also the Truth, the test of our progress in the Spiritual Kingdom. Is He becoming more to us, or less? That is the sovereign test of growth. Dante says in the "Paradiso" that he knew that he was rising in the heavens, because he saw the face of Beatrice becoming more and more beautiful to him. We may know that we are on the right road through the immense chaos around us, if the Lord means more and more to us as we feel our way onward day by day. He is drawing us all on into a new discipleship, and to labor and experiences that will draw us nearer to our fellow-men, nearer to Him, and nearer to God. What shall we answer to this persistent drawing of the pierced Hand?

Jesus, Thou joy of loving hearts,
Thou Fount of life, Thou Light of men,
From the best bliss that earth imparts
We turn unfilled to Thee again!

# Making Our Nation Christian

## The Contribution of Home Missions to American Life

Charles E. Burton

Wherever you may go in America to-day you cannot find people very far removed from the Christian Church. This is because home missions have planted the Christian church everywhere.

Home missions have also promoted the school in America. The chain of colleges and academies which stretches across the continent is largely the result of home missions. Moreover, it was the home missionary who inspired and directed the institution of the public school for all but the Atlantic seaboard. Finally, he has gone where the public school has not gone and where the established college and academy cannot reach and planted mission schools.

Home missions have leavened the State. The constitutions of the States beyond the Hudson were shaped, moulded, frequently written by home missionaries. The home missionary has been the advance agent of social and civic righteousness in every section of the country.

In every place charity has been dispensed to the needy, waifs have been claimed for honor and Christ, rescue missions have thrown out the life-line to sinking souls. To special classes special services have been rendered. The Indian and the Negro have been recipients of Christian education at the hands of the missionary; and such solution of the race problem as America is finding is receiving its power from the results of home missions.

But home missions are not of the past. Never were home missions so active, so effective and so much needed as to-day.

The Christian Church in America is being perpetuated by home missions. Without this service she would gradually, then more rapidly decline and lose power. In my own denomination the birth rate of churches is scarcely one-tenth the death rate aside from the home missionary churches. The increase in membership is just about equal to that of the home missionary churches, and there would soon be no increase were it not for this work. Consequently, the ministry of the Church to the school, the home, the State to-day is directly and indirectly to be counted the work of home missions.

Again, home missions are extending the hand of Christian America to the new America. Some 5,000 missionaries are at work in America in the name of the evangelical churches and speaking in their work other languages than the English. For this work American home missions are expending close to $2,000,000 annually.

Still, the past and present achievements of home missions have only begun to meet the needs.

It remains for home missions not only to perpetuate the Church, but to expand it, and that more rapidly than the expansion of the country. America can maintain a population at least seven times larger than it holds at present. New people and new conditions demand new churches and dif-

ferent churches. These will not come without aid. In the growing city, in the changing country, on the expanding frontier, home missions must plant, maintain and vitalize the church.

America is the melting pot of the world, where peoples of every tribe, nation and race are being fused. The Church must put the cross on this crucible. In olden times the cross was portrayed on crucibles to prevent the evil influence of spirits upon the fusing process within. It is not fiction that the Cross of Christ must be upon the national melting pot, where evil spirits of every kind threaten the results.

It is the work of home missions to make America a Christian nation, and in so doing sound the witness of the Christ to the nations of the earth as it cannot be sounded in any other way.

# The New Forces in China

## How Present Conditions Appeal to a Missionary

A. R. Kepler, of Hankow

Newton's first law of motion: "A body at rest remains at rest; a body in motion moves in a uniform straight line unless acted upon by some external force." In the world's laboratory this law is demonstrated by China.

### The Old and the New

China was once the foremost nation in the world's progress and achievement. The mariner's compass, gunpowder, paper, printing, all were first produced there, not to mention the well-organized system of government, civil service and nation-wide education which was hers for centuries. But this land, bereft of every inherent dynamic, became static and remained inert for a millennium. A land so large, with a population so vast, inert so long, could be moved only by the forces of Christianity and Christian civilization.

For over one hundred years now the forces of Protestant Christianity have been directed upon China, and at last the inertia has been overcome. There are some non-Christian phases of the impact. The opium curse was one, but to-day the poppy is practically ungrown and opium is smoked only in secret.

China was once a war-like nation, but responded to the peaceful teachings of Confucius, and militarism gave way to ideals of peace; but China's contact with the militarism of the West has convinced her that to maintain her national domain she must swing the pendulum of progress back one thousand years and make militarism once more a national force.

### Modern Progress

But the helpful resultants of the impact of the West far outnumber the ill. A new national consciousness is unifying the nation. The rights of the individual to share in the administration of government are recognized, and whether the government be monarchical or republican, constitutional government will receive full recognition. Hundreds of newspapers are now published daily as compared with the old *Peking Gazette*—the oldest in the world. The Postal Administration, which last year had nine thousand agencies, handled over seven hundred million letters and papers, although the old courier system, which carried messages two hundred miles a day by relays, may still be found in some parts of the empire. There are now six thousand miles of railway, more than the railroad mileage in Japan. The language, almost unchanged for centuries, is to-day adding words and expressions to its every-day vocabulary at a bewildering rate, in order to express the new ideas of science, industry and religion.

### Education

Eight years ago a decree abolished the old system of education and established a nation-wide system of education, like that of the West. But this period of eight years has been one of pathetic failures, on ac-

Brown Brothers, New York

OLD-TIME BOYS' SCHOOL IN CHINA

count of the impossibility of accomplishing by decree that which required careful development. Now a definite program of education has been inaugurated, contemplating 400,000 schools—from kindergarten to university—at an annual estimated outlay of $200,000,000. In the meantime, as in the past, the missionary educationalist is in a position of commanding influence in training up a Christian leadership in the schools.

### Faith Lost and Found

But the impact of Christianity is telling most mightily on the religious beliefs of the nation. The Christian Church membership numbers now about 400,000, but this total is not all-inclusive. There are thousands of men and women, many of high influence and power, not counted among the 400,000, who have enthroned Jesus Christ as the Lord of their lives. Then, too, it is impossible to tabulate the Christian atmosphere that has been created and the Christian forces that are threatening the old faiths and superstitions.

In the seventh and eighth moons every year thousands of pilgrims have turned their faces toward Nan Yuoh, the great sacred mountain in my province, there on its summit to worship the goddess of mercy. Five years ago each of a number of hostels on the mountain averaged 800 guests per night. Last autumn the number of pilgrims at these hostels numbered eighty per night. The 720 missing pilgrims at each hostel are not among the 400,000 Christians, but among the host the Christian forces have influenced sufficiently to cause them to lose faith in their old gods and superstitions.

### The Cure for China's Ills

The great danger is, that Christian forces will have set the mass of China's millions into motion, only to have it crash into the abyss of materialism and atheism. Neither a republic, nor a monarchy, nor Western civilization will save China. What she needs is honest manhood, with virile character, and only Christianity can satisfy this need.

# How the Campaign Goes

## Stirring Reports From Convention Cities

### Delegates to Conventions

The revised numbers of registered delegates to the series of conventions of the National Missionary Campaign, held before January first, are as follows:

| | |
|---|---|
| Chicago | 4,556 |
| Buffalo | 2,025 |
| Detroit | 1,643 |
| Pueblo | 444 |
| Pittsburgh | 2,712 |
| Denver | 738 |
| Topeka | 811 |
| Wichita | 917 |
| Baltimore | 1,611 |
| Philadelphia | 1,327 |
| Mitchell | 587 |
| Milwaukee | 1,134 |
| Portland | 922 |
| Boston | 2,592 |
| Cincinnati | 3,073 |
| Clarksburg | 375 |
| Wheeling | 948 |
| Manchester | 1,267 |
| St. Louis | 1,607 |
| Cleveland | 2,151 |
| Albany | 1,143 |
| Toledo | 1,785 |
| Total | 34,368 |

### Rochester Convention

As the train on the Lehigh Valley Railroad moved into the station at Rochester, the speakers and visitors on board were welcomed by an enormous electric sign announcing the Laymen's Missionary Convention. This sign was donated by the Rochester Electric Light Company, and was still flashing out its message when the speakers left the city for the next convention. Not only was the electric sign the finest we have yet seen, but the campaign poster was a familiar sight in the stations of the five railroads running into the city. Two hundred of them had been put up in stations by permission of the authorities. Four hundred posters were similarly displayed in the street cars. As if to vie with these servants of the public good, the newspapers of Rochester gave unusual space to the preparations and to the convention sessions, in addition to printing long announcements in high-priced space without cost to the Movement. Altogether it was about the best piece of publicity yet seen in any city.

Not only were fourteen hundred men registered for the convention sessions, but nearly one thousand women attended the meetings arranged for them on Sunday afternoon and all day Tuesday with some of the list of convention speakers assigned to them.

Dr. J. A. Macdonald, of Toronto, came from a sick bed to speak at the Sunday afternoon meeting with Hamilton Holt, and never spoke with greater power. No speaker failed, and it was repeatedly said that the program was the strongest the city had had on any theme or occasion.

Enthusiastic expressions of appreciation of the splendid work done by Mr. Laflamme as executive secretary were passed at the closing sessions. The results of the work done were evident in that the statistics showed an average weekly gain of two cents per member for missions from the churches of the city. This is the largest per capita gain yet discovered in any city.

### Records Broken in Fargo

The convention in Fargo, N. Dak., was a splendid success. The registration was 1,308, representing 138 cities and towns. Fargo's population is about 20,000 and the registration in proportion to the population is in advance of any convention of the present campaign up to date. The local registration in individual churches was most satisfactory. The total male membership of the First Methodist Episcopal Church is 175. They registered 171 men. The First Presbyterian Church registered 139 men out of a total male membership of 150. The

Plymouth Congregational Church registered 51 men and their total male membership is 41.

The morning and afternoon sessions were better attended than at St. Paul, Minneapolis or Duluth. In fact, it is claimed that nearly as many men were present at the day sessions as attended morning and afternoon sessions in St. Paul and Minneapolis combined.

W. J. Clapp, the chairman of the Fargo convention committee sent a telegram to James M. Speers of New York, chairman of the executive committee of the Laymen's Missionary Movement, as follows:

"Your prayer has been graciously answered; meetings full of power; great speeches by mighty men of God moved hearts of hearers; attendance all sessions unusually large; thirteen hundred eight delegates, one hundred thirty outside towns represented; one church with one hundred seventy-one delegates."

## New Orleans Did Well

The New Orleans convention, in spite of the fact that the churches have been engrossed in repairing damages due to the great storm of last autumn, was successful in a high degree from beginning to end. The attendance at the night sessions was very large, taxing the capacity of the auditorium. The convention paid all expenses out of the fund from registration fees. The paid registered delegates numbered 1,232.

## A Ringing Message

**Harry A. Wheeler's Telegram to the Minneapolis and St. Paul Convention**

Harry A. Wheeler, president of the Chicago Chamber of Commerce, was scheduled to speak at the Minneapolis and St. Paul conventions January 23 to 26, on the subject, "The Biggest Business in the World."

Mr. Wheeler was prevented by an emergency from leaving Chicago, and telegraphed the following ringing message:

"The message I had hoped to bring personally is that the missionary program which this convention is called upon to promote is in all of its phases the most significant program before the American people. No program of preparedness can be compared to it. No program for defense will avail without it, for the world is made very small by the bonds of easy communication. Ocean barriers, once strong defenses, are now highways of attack.

"The day when provincialism might be safely indulged is forever gone. Patriotism from which the spirit of the Ten Commandments has been eliminated is only tyranny. No matter where you turn or from what angle you approach the subject, world safety demands the spread of the religion of Jesus Christ. Only the love of God in the nation's heart will safeguard the world.

"City missions, wiping out the plague spots of paganism in our cities; home missions, teaching the people from every clime love for God and respect for our laws; foreign missions, carrying the Kingdom of God and the brotherhood of man to the remote corners of the world—this is the biggest business of our day and America's greatest opportunity!

"Shall we assume the responsibility and hold out a hand of helpfulness as we hope ourselves to be helped over the rough places of life?"

## Conservation in Chicago

**A Week of Missionary Education with Every-Member Canvasses in Six Episcopal Parishes**

Following the Chicago convention of the Laymen's Missionary Movement, and as one result of the preliminary work done in connection with it on behalf of the Episcopal Church by the Rev. R. W. Patton, a week of missionary education was planned, December 5 to 12, for six of the Northside parishes. These were: St. Chrysostom's, Church of the Ascension, St. Simon's, St. Peter's, Church of Our Saviour, All Saints.

The Rev. R. W. Patton was the leader of the campaign, having the assistance of the Rev. Louis G. Wood, of Charleston, S. C., and four or five other Southern clergymen in whose parishes successful canvasses had recently been conducted.

At the morning and evening services on December 5, these clergymen told how the every-member canvass plan had been applied to their own congregations, and what

the results were. On Monday, Tuesday and Wednesday afternoons and evenings, Mr. Patton conducted a series of conferences based upon a study of the charts prepared by the Laymen's Missionary Movement. These conferences, held in St. Chrysostom's Church, had a phenomenal attendance. On the last evening, fully 450 people were present, though some of them had to come from distances ranging from three to seven miles.

On Thursday evening, December 9, 150 men of the six parishes came together to listen to addresses by the Rev. R. W. Patton, Rev. S. H. Littell, of Hankow, China, Rev. Louis G. Wood, of Charleston, and Mr. John W. Wood, Secretary of the Board of Missions.

On Friday evening a meeting was held for the training of nearly 200 people who had volunteered as canvassers. On Saturday, the campaign was carried to the children of the Sunday-school through a joint meeting addressed by the Rev. S. H. Littell.

On Sunday, December 12, the message and challenge of the canvass were presented again to the morning congregations. At half-past two, the canvassers returned to their several churches, and after a brief devotional service, started out in automobiles and on foot for their work.

The results were very gratifying from the missionary and spiritual point of view as well as financially, the six congregations showing a total increase for current expenses and missions of about $10,000; a number of families were found with children for baptism, and several candidates for confirmation were discovered.

## Convention Notes

A Baltimore layman who had been known for his liberal giving to home missions has, since the Baltimore convention, promised to support a foreign missionary.

Six Baptist laymen of Baltimore have contributed three hundred dollars each for the support of foreign missionaries. The salaries of the missionaries are six hundred dollars each, and two laymen have undertaken the support of one missionary.

A Baltimore woman and her daughter were planning to buy an automobile and had looked at various makes and consulted agents, but after attending the Baltimore convention they decided to put six hundred dollars into the support of a missionary and defer the purchase of a motor car.

The Portland, Ore., convention committee is working its canvass for delegates on a scientific basis. Each church sends a list of names of prospective delegates to the office of the executive secretary. The names are transferred to cards and each solicitor takes a certain number of cards. Portland has set its goal at 2,000 delegates.

Interesting figures have been compiled for the Boston convention, showing that only 125 ministers were delegates out of a total registration of 2,592. Of laymen who hold official position or whose official position is not known there were 730, and of laymen holding no official position or whose official position was not known, there were 1,737. Ninety-five per cent. of the registration were laymen.

## Aiming High in California

### Plans for 5,000 Delegates in Los Angeles

The committee having in charge the Laymen's Missionary Movement convention in Los Angeles, February 27 to March 1, expect to enroll the largest number of delegates of any convention of the entire series of seventy-five held in the United States and Canada during this winter. A goal of 5,000 delegates has been set by the convention committee. The Methodists are planning to secure 2,500, the Presbyterians 1,500, the Christians, Baptists and Congregationalists 1,000 each. Other denominations are working for similar goals in proportion to their numerical strength.

The convention committees are thoroughly organized. The General Committee consists of 150 leading laymen and pastors of Southern California. The officers are:

A. I. Wallace, Chairman.
C. C. Chapman, Vice-Chairman.
E. Guy Talbott, Secretary.
W. E. McVay, Treasurer.
H. A. Getz, Assistant Treasurer.

The executive committee and the registration committee hold regular meetings each week. Pre-convention rallies are being held in a score of towns in the convention area, which includes all of Southern

DULUTH CONVENTION COMMITTEE

B. C. Wade, *Secretary* — W. H. Hoyt, *Arrangements* — A. C. LeDuc, *Publicity*

E. D. Ranck, *Executive Secretary* — W. S. Moore, *Prayer* — W. J. McCabe, *Chairman* — C. C. Wade, *Vice-Chairman* — W. L. Smithers, *Registration*

California with the exception of one county.

Great interest has been manifested in the convention on the part of various denominational groups and by the pastors and laymen. Many of the communions have had denominational rallies. The work of organizing the convention began four months before the date for the convention to open. Five people are devoting their entire time to organizing the convention, including, besides the executive secretary, a registration secretary and three stenographers.

The convention will be held in the largest downtown auditorium in Los Angeles, that of the Bible Institute, seating over 4,000 people. The Los Angeles convention is expected to break the record in attendance and results.

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## The Laymen's Missionary Movement

Duluth is host to the Laymen's Missionary Movement, and is entertaining considerably more than a thousand delegates from Northern Wisconsin and Northern Minnesota.

The convention opens with commendable vivacity and energy, and we shall hope that it will be very successful and that much good will flow from it.

Certainly there is a large possibility of good in getting laymen actively working at the task of making Christianity less a mere name and more a vital force in the national life. The preachers cannot do it all, though they can do much, and they do what they can with earnestness and in a high spirit of self-sacrifice. But they need help. They need congregations less static and more dynamic; they need laymen who will translate their faith into terms of actual work; they need the very co-operation which it is the purpose of the Laymen's Missionary Movement to provide.

Most of the world's troubles would be solved if policies and actions—those of nations as well as individuals—were shaped in harmony with Christian rules. In so far

as it tends in that direction, the Laymen's Missionary Movement is a valuable factor that deserves every possible encouragement. —*Duluth Herald.*

## Reading

It was the general opinion that for real strength and influence the Reading Convention far surpassed any gathering of its kind yet held in the city. The following summary published in the Reading *Telegram* voiced the sentiment so freely expressed by the delegates:

### READING MEETING A BIG SUCCESS

1,025 registered delegates last night.

909 delegates from Reading.

116 delegates from 38 towns outside of Reading.

But one change in the final program.

The finest missionary addresses Reading has ever had.

The best audiences for a non-banqueting convention of this kind Reading ever saw.

Enthusiasm at white heat over the present challenge to American Christianity to lead the world in spiritual things.

One of the largest women's meetings in connection with any laymen's convention.

Splendid weather, warm fellowship, complete local arrangements.

Make the READING CONVENTION the best ever.

The bills were practically all paid the day the convention opened, only a small portion of the guarantee fund being needed to supplement the registration fees from the ten hundred and fifty delegates.

Resolutions expressing the heartiest approval of the work of the executive secretary, Frank B. Everitt, were presented at the Friday evening session.

The day sessions were nearly as large as the evening meetings.

From the opening session at which addresses were delivered by Dr. Alpha G. Kynett of Philadelphia and William E. Geil, through the closing addresses on Sunday afternoon by Dr. L. B. Wolf, Rev. S. H. Littell of China, and Mr. William T. Ellis, the interest and enthusiasm were intense. Bishop S. C. Breyfogel of the United Evangelical Church and Bishop Ethelbert Talbot of the Episcopal Church, participated in the sessions most helpfully.

## Southern Lutheran Convention

The third general convention of the Laymen's Missionary Movement of the United Synod of the Evangelical Lutheran Church in the South, will be held in Green Memorial Church, Roanoke, Va., March 14 to 16. Inquiries concerning registration, entertainment, transportation, etc., should be addressed to the general secretary of the Laymen's Missionary Movement of the Lutheran Church in the South, E. C. Cronk, Roanoke, Va.

## Convention Organizers

Executive secretaries for the conventions of the National Missionary Campaign are given below:

| | | |
|---|---|---|
| Atlanta, Ga. | Feb. 2- 4, 6 | James Morton, Room F, Ansley Hotel, Atlanta, Ga. |
| Butte, Mont. | " 2- 4, 6 | Walter King, 201 W. Broadway, Butte, Mont. |
| Spokane, Wash. | " 6- 9 | Chas. A. Cook, Y. M. C. A., Spokane, Wash. |
| Columbia, S. C. | " 6- 9 | J. O. Van Meter, Y. M. C. A., Columbia, S. C. |
| Seattle, Wash. | Feb. 9-11, 13 | Geo. B. Littlefield, 435 Henry Bldg., Seattle, Wash. |
| Dayton, Ohio. | " 9-11, 13 | H. B. Fisher, Y. M. C. A., Dayton, Ohio. |
| Tacoma, Wash. | " 9-11, 13 | Noel H. Jacks, Y. M. C. A., Tacoma, Wash. |
| Greensboro, N. C. | " 9-11, 13 | A. C. Bridgman, Y. M. C. A., Greensboro, N. C. |
| Decatur, Ill. | " 13-15 | Benjamin Starr, Y. M. C. A., Decatur, Ill. |
| Portland, Ore. | " 13-16 | John A. Goodell, Y. M. C. A., Portland, Ore. |
| Richmond, Va. | " 13-16 | D. H. Brown, 215 American National Bank Bldg., Richmond, Va. |
| Davenport, Ia. | " 16-18, 20 | Wilbur L. Clapp, 312 New Putnam Bldg., Davenport, Ia. |
| Sacramento, Cal. | " 16-18, 20 | Edward McConoughey, Y. M. C. A., Sacramento, Cal. |
| Lexington, Ky. | " 20-23 | J. M. Melear, 450 W. 2nd St., Lexington, Ky. |
| San Francisco, Cal. | " 20-23 | F. C. Freeman, Y. M. C. A., San Francisco, Cal. |
| Des Moines, Ia. | " 20-22 | O. V. Wheeler, Y. M. C. A., Des Moines, Ia. |

| | | | | | |
|---|---|---|---|---|---|
| Nashville, Tenn. | " 23-25, 27 | W. L. Lord, Vine Street Christian Church, Nashville, Tenn. | Oklahoma, Okla. | Mar. 5- 8 | Ed. Vaught, Chairman, 501 Majestic Bldg, Oklahoma, Okla. |
| Fresno, Cal. | " 23-25, 27 | W. D. Eastman, Y. M. C. A., Fresno, Cal. | Ft. Worth, Tex. | " 8-10, 12 | S. J. Brient, Y. M. C. A., Ft. Worth, Tex. |
| Evansville, Ind. | " 23-25 | E. W. Blew, Y. M. C. A., Evansville, Ind. | Harrisburg, Pa. | " 12-14 | F. B. Everitt, Y. M. C. A., Harrisburg, Pa. |
| Los Angeles, Cal. | " 27-Mar. 1 | E. Guy Talbott, 1101 Wright & Callendar Bldg., Los Angeles, Cal. | Houston, Texas. | " 12-15 | R. A. Harty, Y. M. C. A., Houston, Texas. |
| Indianapolis, Ind. | " 27-Mar. 1 | F. B. Bachelor, and M. C. Pearson, Y. M. C. A., Indianapolis, Ind. | Worcester, Mass. | " 19-21 | C. C. Merrill, Day Bldg., Worcester, Mass. |
| Memphis, Tenn. | " 27-Mar. 1 | W. S. Parks, Y. M. C. A., Memphis, Tenn. | Scranton, Pa. | " 22-24, 26 | Wm. F. Gibbons, Y. M. C. A., Scranton, Pa. |
| Little Rock, Ark. | Mar. 1- 3, 5 | A. W. Dobyns, 701 State Bank Bldg., Little Rock, Ark. | Binghamton, N. Y. | " 26-28 | W. L. Clapp, 312 New Putnam Bldg., Davenport, Ia. |
| San Diego, Cal. | " 1- 3, 5 | Fred L. Burgan, Y. M. C. A., San Diego, Cal. | Syracuse, N. Y. | " 29-31, Apr. 2. | |
| Columbus, Ohio. | " 1- 3, 5 | E. L. McCreery, Y. M. C. A., Columbus, Ohio. | New York, N. Y. | Apr. 9-12 | H. F. Laflamme, Room 9025, 1 Madison Ave., New York City. |
| El Paso, Tex. | " 5- 8 | Howard B. Durkee, Y. M. C. A., El Paso, Texas. | Brooklyn, N. Y. | " 12-14, 16 | H. B. Dickson, 825 Broad St., Newark, N. J. |

# The Significance of the Convention

## Opening Address at Manchester, by Sherman E. Burroughs, Chairman of the Convention Committee

It is a matter of profound significance that at this time, when so many people are challenging the influence and power of Christianity in the world, approximately fifteen hundred men representing the laity of substantially every Protestant denomination, have come together here from all parts of our State to take part in this great convention. As one who thoroughly believes in the principle of co-operation among all those who are striving with a common purpose and for a common end, I hail it as a most happy and auspicious event in the history of our commonwealth. Such events I believe are veritable epochs in the long struggle—the groping—the upward striving of all those who bear the Master's name for that unity which will one day surely come—

"Our little systems have their day.
They have their day and cease to be.
They are but broken lights of Thee;
And Thou, O Lord, art more than they."

And I hail the convention for yet another reason. This splendid program signifies to me a determination on the part of the laity that the Church shall take its rightful place in the great ethical and moral awakening through which we are now passing. Too long have we as churchmen regarded with indifference and unconcern these great and fundamental questions of social righteousness, industrial equity, political and commercial honesty and honor and economic justice. Great movements, essentially religious, for the establishment of these ends are sweeping over the land. What shall be the attitude of the Church towards the great formative forces that are now at work? Will it move on indifferent to their existence or will it co-operate with them, correct them and inspire them with its own ideals? The answer to that question rests largely with the laymen. For we are the Church quite as much as clergy and councils, and the world expects us under the guidance of the Christian principles and the inspiration of the Christian ideals, to take a stand definite and unequivocal, on these great social questions. The world does not expect the Church as an organization to adopt political or social programs, but unless I am greatly mistaken the world is getting somewhat out of patience with a Church which seeks to transform human nature by preparing people to live in heaven in supreme disregard of the social conditions in which they and their children must live on earth.

Let us as laymen encourage the pulpit to exercise a direct influence upon domestic and political life, to shed the light of warning and reproof upon the immoral citizen

who enjoys the benefits of citizenship and evades its responsibilities; the dishonest merchant who uses part of his gains to purchase political protection; the recreant preacher who denounces the corruptions of government "down in Judee" and ignores the same corruptions in the United States; the lawyers who study the laws in order to defend their clients in evading them, and the officials who profess to serve the State and then add, "The State—that's me." Let us not forget that the American church bore a noble part in the beginning of our national life, in the struggle for justice and liberty. Let us not forget that she has a duty, no less sacred, in the conflicts of these latter days; to encourage men in the maintenance of that liberty which has been achieved and in the reform of all evils which threaten the purity of private and public life.

With politics, so far as they have to do with the strife of parties and the rivalry of candidates, the Church has no concern, but with politics in its larger sense—the moral aspects of the life of the State—she must deal frankly and fearlessly. When she evades or neglects this office of public prophecy, when she gives her strength to theological subtlety and ecclesiastical rivalry and clerical millinery and stands silent in the presence of corruption and indifferent to the progress of reform, her own bells will toll the death-knell of her influence, her sermons will be the funeral discourses of her power, and her music will be a processional to the grave of her lost honor. But when she proclaims to all people, without fear or favor, the necessity of a thorough-going conscience and a divine law of righteousness in every sphere of human life, the reverence of men will crown her walls with praise.

# The Darkest Continent

## Interesting Items from West Africa

W. C. Johnston, of Elat

For the last twenty years I have been working in German West Africa, lying in the Guinea Gulf just north of the Equator. As soon as the war began the French and English combining their coast fleets destroyed the German fleet and captured the coast line of the Kamerun. The Presbyterian Church has twenty-eight missionaries shut in by the war, and a number of us shut out that would like to be in.

### The Moslem Menace

Two influences together with Christianity are working on pagan Africa. Five years ago we saw not a single Mohammedan in this section of Africa. To-day more than five hundred Hausa Mohammedan traders are going from village to village selling their wares throughout this part of Africa. These men are not missionaries, but wherever you find the Mohammedan he is propagating his religion by his prayers.

### The Vice Peril

The white man has taught the native African to drink, and has introduced commercialized vice. The native is unmoral rather than immoral. Now it may not be altogether bad that the African confronts these forces for evil. No doubt they will make his Christianity stronger, but unless the church of Christ makes use of her advantage and gives him the gospel now, in the next generation he is going to be decidedly harder to reach than at the present time.

### The Way Prepared

The Church has several assets in giving the pagan African the gospel. In the first place, through many of his folk-lore stories runs the idea of one God. He believes that God created him and his ancestors, deserted them, went to the coast and thence to the white man. He also believes in a future life.

The missionary brings to the pagan African a knowledge of God. He brings to him a hope regarding the future life, in which the African believes, but about which he knows nothing.

### Startling Results

I was five years among these people be-

Brown Brothers, New York

BOYS IN A MISSION SCHOOL

fore baptizing a single convert, and then only five were received. A year before returning home on my last furlough I baptized on one Sunday morning two hundred and one persons. The audience that morning was over five thousand. Three months later the audience had gone up to seven thousand, and after I returned home the missionary in charge wrote me that his audience had gone up to eight thousand one hundred. The Presbyterian church which received last year the greatest number of persons on confession of faith was not in America, but out in the forests of Africa. The church at Elat baptized and received into our membership one thousand and sixty persons.

### A Men's Meeting

You can't keep Africans from coming to church. They would come if you told them not to. A friend of mine wrote me about the "Billy" Sunday meeting, and I decided that a men's meeting would be worth while in Africa. I announced on a certain Sunday we would have a meeting for men only. Twenty-five hundred men came to the service, but nineteen hundred women came along to hear what I was going to tell them.

### A Better Day

In the nine years before I went to Elat nine missionaries had died there and seventeen others had been invalided home. We know better how to safeguard life now.

Mission work to-day is on a very much more businesslike basis than it was when I went to Africa. I believe that this is very largely due to the fact that men with their science and practical skill have taken their place beside the women in pushing the missionary work of the Church. God never intended that the greatest problem He has given his Church should be solved by the women. Neither can we say, as we sometimes do, that it is a man's job to evangelize the world. Men would go off on a business tangent if left to solve this problem alone, but it is men and women working together that have brought about the well-balanced form of work that we have in the mission field to-day.

# Men at the Helm

## Some Chairmen of February Conventions

### E. L. Thompson

Confidence was established in the Portland, Oregon, convention the moment E. L. Thompson, of the Hartman-Thompson Bank, accepted the chairmanship of the committee. His reply to the committee urging him to take the leadership of the Movement was characteristic of a successful man of large affairs: "If you will let me select my associates on the executive committee and will provide me with an executive secretary to handle the details, I will accept." He has selected men of high moral character, successful in each of their lines of work.

Mr. Thompson is an Oregon product; native-born, educated in Albany College, and a successful Portland business man. A natural organizer and leader of men, his advancement to a prominent place in the church, business and civic life of Portland has been rapid.

The secret of his zeal for the success of the Oregon convention was revealed in his first message to members of the Portland Committee. Said he, "Never in the history of the world has the Church of Christ had such an opportunity to mold it for Christ as that which confronts it to-day."

### N. K. Loose

N. K. Loose, chairman of the convention committee at Seattle, Wash., is a native of Ohio, but has been a resident of Washington for twenty-five years, and has been actively engaged in lumbering, banking and a general financial business throughout the State. He is an elder and member of the session of the First Presbyterian Church of Seattle.

N. K. LOOSE

## Alfred D. Mason

Alfred D. Mason, a well-known and popular business man, active and prominent in all church and civic enterprises for the uplift and betterment of the community, is chairman of the Memphis, Tenn., convention committee.

Mr. Mason is an officer of the Young Men's Christian Association in Memphis, holds an official position in his church, and for eighteen years has been superintendent of one of the largest and most progressive Sunday-schools of his denomination in the South.

It was Mr. Mason's purpose on leaving college to devote his life to mission work on the foreign field, but this plan was thwarted because of complicated duties at home which demanded his time and attention. His interest in missions, however, has never flagged, and he holds himself ready at all times to do what is possible in the promotion of missions in his own church, in his own country and throughout the world.

## Henry Wallace

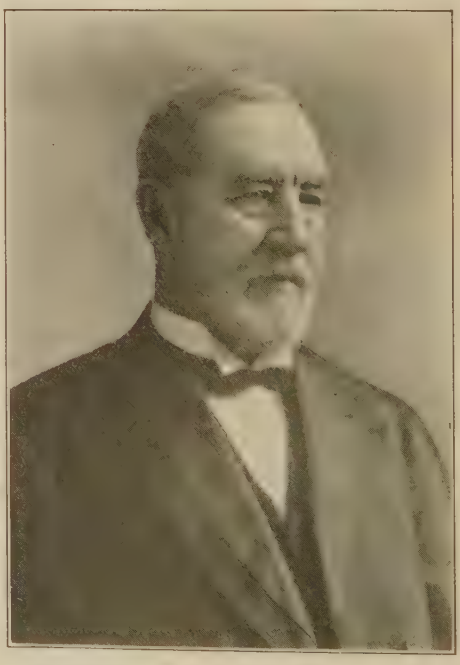
The chairman of the Des Moines convention committee, Henry Wallace, editor of *Wallace's Farmer*, began life as a United Presbyterian minister.

Failing health compelled him to abandon the pulpit for a time and to live an outdoor life. He turned his attention to farming, and finally became the editor of an agricultural paper, and has been engaged in agricultural editorial work for thirty-three years.

Through a series of articles which he wrote for his journal under the title of "Uncle Henry's Letters to the Farm Boy," he is known as "Uncle Henry" among the farming people all over the State of Iowa, and it is a title in which he takes great delight.

Mr. Wallace probably was the originator of the special train idea with relation to agriculture. In 1896, in company with the State Dairy Commissioner of Iowa, he spent a week on a special train furnished by the Rock Island Railroad for the purpose of stimulating an interest in dairying. A few years afterwards the first corn train was run through Iowa, through the initiative of Mr. Wallace and the local superintendent of the Rock Island Line.

Mr. Wallace has always taken an active interest in home and foreign mission work, contributing largely to missionary and educational work in Egypt and elsewhere, and to all branches of the activities of both the



HENRY WALLACE

Young Men's and Young Women's Christian Associations.

He has taken keen interest in the work of the rural church, was a member of Roosevelt's Country Life Commission and president of the Third National Conservation Congress. Mr. Wallace is also a member of the Country Church Committee of the Federal Council of the Churches of Christ in America.

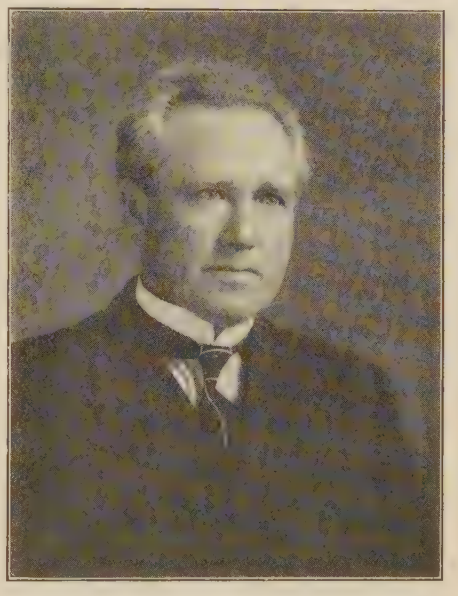
Although now almost eighty years of age, Mr. Wallace is apparently in perfect health. He regards his Sabbath-school lesson notes appearing in *Wallace's Farmer* each week for the last sixteen years as about the best thing he has done in building up the Kingdom.

For many years Mr. Williams has been one of the leading and most influential business men of the city. He is president of the Lexington Laundry Company and a member of the board of directors of the Fayette National Bank.

Mr. Williams has assisted a large number of worthy students through college and has been a liberal benefactor to many good causes. His large business interests are exacting, but he is ever ready to devote himself to the things of the Kingdom, and has the rare gift of inspiring others to do likewise. No man is more highly honored and respected in his home city. He is giving enthusiastic leadership for a great convention in Lexington.

## I. N. Williams

The alert chairman of the Lexington convention committee is I. N. Williams, one of the strongest laymen of the Christian Church in Kentucky. He is a trustee of Transylvania College, a curator, and also chairman of the executive committee of the College of the Bible in Lexington. He served as president of the board of trustees of the Widows' and Orphans' Home, Independent Order of Odd Fellows, and was one of the prime movers in the erection of its beautiful and commodious building which occupies a commanding location in Lexington.



## Judge H. Z. Austin

The chairman of the Fresno convention committee is Hon. H. Z. Austin, who for fifteen years has been Judge of the Superior Court of Fresno County. Judge Austin was born in St. Lawrence County, New York. His school days were spent in the county of his birth, after which he became a student at the Albany Law School, graduating in 1885 and going directly to California to begin his practise of the law. The Judge has always been active in everything that has had to do with the civic welfare of Fresno, and is one of the most

highly respected and much honored citizens of the State.

An elder and an active worker in the First Presbyterian Church, Judge Austin has always been interested in missions, having often declared that the missionary zeal and activities of the Church was the most practical kind of a religious thermometer. He took a great deal of interest in the missionary convention held in Fresno in 1910 and presided at the banquet at which 600 men were present.

## William S. Currell

William S. Currell, the president of the University of South Carolina, at Columbia, is finding time to serve as chairman of the Columbia convention committee. He is well known in the South as a lecturer and is in demand for lectures and addresses for churches of all denominations. He is a member of the Systematic Beneficence Committee of the Southern Presbyterian Church.

After graduating from Washington and Lee University, Mr. Currell was professor of English at Hampden-Sidney College, Virginia; Davidson College, N. C., and Washington and Lee University. He became president of the University of South Carolina in 1914.

W. S. CURRELL

## Clyde H. Brand

Though one of the younger attorneys of Sacramento, Clyde H. Brand, the chairman of the convention committee in that city, has rapidly taken a leading place at the bar by virtue of having won cases of great importance and interest.

Mr. Brand is a graduate of the University of California, and during his college career was actively identified with the college Young Men's Christian Association, holding the office of first vice-president of the organization for two years. He is a member of the First Methodist Church, being on the Board of Stewards.

In a record membership contest, in which about four hundred new members were secured for the Sacramento Young Men's Christian Association, Mr. Brand was leader of the successful team.

## Oliver J. Sands

The chairman of the Richmond, Va., convention committee, Oliver J. Sands, is one of the prominent bankers of the South. He is president of the American National Bank of Richmond, which has a capital of $1,000,000, and the growth of the institution is largely due to his sound judgment and alert business activity.

He resigned the assistant cashiership of the First National Bank of Fairmount

Champlain Studios

OLIVER J. SANDS

to become a national bank examiner in 1896, and served in that capacity until 1899, when he organized the American National Bank of Richmond and was elected president. He was one of the prominent leaders in securing the Federal Reserve Bank at Richmond.

Mr. Sands is a member of Holy Trinity Protestant Episcopal Church of Richmond, and was superintendent of the Sunday-school for a number of years.

During the National Missionary Campaign of 1909 and 1910, he became deeply interested in the Laymen's Missionary Movement, and was chosen chairman of the Richmond committee and has retained the office ever since. Mr. Sands' influence as a firm believer in businesslike methods for church finances has been felt throughout Virginia. Beside being chairman of the convention committee, he is chairman of the Laymen's Missionary Commission of the Episcopal Church in the diocese of Virginia and Southern Virginia.

## Alfred Moore Scales

Alfred Moore Scales, who is chairman of the executive committee for the North Carolina convention to be held in Greensboro, is a busy lawyer and business man, who always has time to take an active and energetic part in many phases of religious work. He was chairman of the committee for the convention in his State in 1910, and the success of that great gathering is attributable in no small measure to his wisdom and consecration. He is giving to the present campaign the same character of service that he gave six years ago.

For ten years Mr. Scales was city attorney and has served his district twice as State Senator. He was chairman of the committee that revised the State Constitution in 1913. At present he is general counsel for the Southern Life and Trust Company, of which he is also vice-president, and is attorney for several allied fire insurance companies and the American Exchange National Bank.

In the Southern Presbyterian Church Mr. Scales has been a prominent figure for many years. He is an elder in the First Presbyterian Church of Greensboro, and has held high offices in its state and general deliberative bodies. For a number of years he has been a trustee of Union Theological Seminary at Richmond. He was active in the campaigns that placed North Carolina in the column of prohibition States, and many other civic and moral movements have received his leadership and generous support. Wherever he has enlisted he has given the best of himself to the cause.

CHARLES J. VON MAUR

## Charles J. Von Maur

Charles J. Von Maur, chairman of the Davenport convention committee, is president of Harned & Von Maur, owners of a large department store in Davenport.

He is active in the Young Men's Christian Association and identified with nearly every progressive movement for civic betterment and moral uplift in the city.

Mr. Von Maur is superintendent of the First Presbyterian Sunday-school and an elder of the same church.

## Harry L. Brown

Harry L. Brown, chairman of the Tacoma, Washington, committee, is one of the younger leading Methodist laymen of the city. He is treasurer of the Mason Methodist Church, district president of the Epworth League, and is recognized as one of the coming men in Methodism in the western section of the State. Mr. Brown is identified with all the Christian and philanthropic movements of the city. He is a member of the board of directors and chairman of the membership committee of the local Young Men's Christian Association.

As to his financial duty toward missionary work, Mr. Brown has very decided views. When about twenty years of age he covenanted to give one-tenth of his income. He has been so prosperous in business that he has increased this to one-fifth, and in addition gives to many other causes.

## Hon. A. J. Wallace

Hon. A. J. Wallace, former Lieutenant-Governor of the State of California, is chairman of the Los Angeles Laymen's Missionary Convention Committee.

Mr. Wallace is one of the leaders in the political life of California. For four years he was a most effective Lieutenant-Governor, and is at present a candidate for the United States Senatorship. He is one of the leading laymen in the Methodist Episcopal Church, and is a delegate to the next General Conference of that body.

In every social and moral reform movement in California for many years, Mr. Wallace has taken a leading part. At present he is prominently connected with the movement to eliminate the saloons from the State. He has thrown himself heartily into the missionary campaign, and is giving from three to ten addresses every week in the interest of the Los Angeles convention, besides attending from two to five committee meetings a week. It is expected that the Los Angeles convention will break all records in attendance, interest and results. Much of the success of the preliminary work is due to the administration and leadership of Mr. Wallace.

HON. A. J. WALLACE

# Heroism Among Non-belligerents

## What a Board Secretary Says about Missionaries who Stay at their Posts While War Rages

James L. Barton, D.D., LL.D.

*The Boston Daily Advertiser.*

Among combatants in the army of every fighting power there are unquestionably manifold instances of striking heroism. Now and then a case is reported which is suggestive of the prevalence and spirit of boldness and daring wherever nations clash.

In the consideration of this subject we must not for a moment lose sight of those who uncomplainingly bear at home the burdens and sorrows of the war. When the final records are complete, this list of genuine heroes and heroines will far exceed in length the list of those who, amid the bursting of shrapnel, the hurtling of shot and the excitement of battle have risked life and limb for their country. But of these much has been and more will be written as the heart-breaking story of this war unfolds.

I wish now, however, to call attention to another class of men and women in the midst of the deprivations and perils of war, about whose self-forgetful service for men few are inclined to write, and who, in their intense occupation and characteristic modesty, find no time and less inclination to say a word for themselves. I refer to the Christian missionaries who have remained at their posts where war is raging about them or darkly threatens, and who at this moment are at the very post of duty and service where they profoundly believe God directed them.

I am aware that there are many who are inclined to sneer at anyone who bears the name "missionary," assuming that he is a fanatic of first order, blind to reason and eager for martyrdom. No greater mistake could be made. Missionaries who to-day with Christian daring are remaining at their stations in Austria, the Balkans, Turkey, Persia, Syria, and in many parts of Africa, are the choicest men and women of the best colleges and universities in Europe and America. These have mastered the language spoken by the native populations, and, for the sake of that which they hope to accomplish, have identified themselves and their families with the vital and highest interests of the people among whom they dwell.

They have entered upon their work, not for a few months or years, but for life. With this in view they have established churches, created educational systems culminating in higher educational institutions, erected and equipped dispensaries and hospitals, opened printing plants and introduced new methods of agriculture and industry. These missionaries are widely known in all those lands and their institutions have become identified with the nations' intellectual, social, moral and religious development.

In the midst of this civilizing service the dogs of war are let loose. Sorrow and anguish and even despair settle down upon the people. Castles of hope become charnel houses and songs of gladness become wails of despair. Deadly epidemics stalk forth, seizing as their prey all classes, sparing none in their silent march of terror and death.

All this has been abundantly true in the countries named above, where hundreds of American missionaries had established their homes. In many of these homes there were American children. Anticipating the perils of such a war, these missionaries were early given authority by their societies to withdraw from the country to places of safety, even if it involved a temporary closing of their institutions and the suspension of all forms of their work.

The secretary of at least one American missionary society was repeatedly taken to task by his missionaries because the granting of the above permission seemed to imply that the missionaries might possibly retreat under fire. The one reply that came back from all these fields was, "We were never so needed as at this time, and there never was such an opportunity as now exists for demonstrating the real meaning of the ministry of Jesus Christ."

Christian literature of comfort and hope was prepared and distributed among the soldiers. Missionary hospitals were turned into Red Cross hospitals, and in many cases schools were closed to provide shelter for the sick and wounded. Missionary doctors and nurses became a part of the medical staff of the country and ordained missionaries and teachers, so far as they were able, joined in the same work.

In a large number of cases, by not permitting the missionary institutions to close, local panics were prevented and confidence restored. Now and then a massacre has raged about the missionary's home and field with awful fury, and fire has crept into dangerous proximity to his station. The dreaded typhoid, typhus and cholera have broken out about them in angry and fatal violence. Many missionaries have been stricken, and now and then one has fallen. His station has been surrounded in siege and his premises, filled with thousands of unarmed refugees, bombarded. These are but suggestions of what the missionaries have faced during the past few months, and yet not one has consented to withdraw to a place of safety or even to consider his own personal peril in the face of the overwhelming needs of the people about him.

Missionaries whose furloughs were due and who were preparing to enter upon their period of rest this year changed their plans in order that they might stay with their suffering people. Missionaries at home upon their regular furlough began to clamor to be sent back before the time.

This does not represent the attitude and spirit of one missionary, nor a score, but it has been the attitude of hundreds who to-day stand at their posts far removed from any possibility of government protection, in the midst of the perils and horrors of a war that has no precedent for its dark background and lurid front. A few only, for reasons quite apart from any personal danger or hardship, have come home, while others are going out to take their places.

These men and women are not buoyed up by any inspiration of romance, for they are among the people with whom they have lived for years or decades; in most cases there is no excitement of battle; for the perils of pestilence and the crushing burden of famine stalk silent specters of death; there is no compulsion of a military organization to hold them at their task, for all are free to turn their faces at will toward comfort and safety. In spite of it all, there they remain, bringing to multitudes the only comfort they know and instilling hope into thousands crushed under the burden of blank despair. These are the missionaries of our American societies who are now doing more to commend our country to the Near East than all our battleships, and torpedo boats, and submarines, and armies, could ever achieve, and they are doing it silently, uncomplainingly, heroically, and in the name of Christ.

# Securing Results

## The Efficiency Producing Power of Missions

Allan A. Stockdale, Pastor First Congregational Church, Toledo, Ohio

The Devil has been acquainted with efficiency for a long period of time. The word is being just admitted into the religious and church world. It has in recent years been one of the most used words in the dictionary. It has to do with producing results, but the Church has not made use of it.

Christian efficiency means producing Christian results. Christian efficiency calls for the boldest Christian thoughts that a man can think—as long as they are truly Christian they are safe. No commonplace vision of the Church or the Kingdom will make any impression upon our age.

No minister afraid to preach missions, foreign and home, need expect ever to produce a truly efficient church in the Christian sense. A preacher of the gospel afraid of the frown on a rich man's face is not worthy of the glory of the Cross of Calvary.

Many churches grow stale working to pay their own bills. They ought to begin

thinking and working for missions and discover that the new thoughts, new visions, new objectives so freshen the religious realm that their own bills could be paid by the dividends from the new interest in life service and worship.

To be ignorant of missions, and to be without the every-member method of supporting them is to fail to see Christ and to recognize his purpose for the world. A rich man or a poor man in any church who does not believe in missions ought to be a challenge to the minister which would make his life worth living in the supreme joy of winning such a man over to the soul-saving vision of the Kingdom universal. More vivid, soul-stirring, heart-reaching, will-compelling, illustrations for sermons can be found in the realm of missions, home and foreign, than anywhere else in the day in which we live. The art of illustrating sermonic truth with missionary incidents fresh from the heroes of the Cross, is the finest of fine arts. Hard-hearted saints cannot stand them very long. Christian efficiency is obtained where every individual shares not only the burden of paying, but the inspiration of seeing. The stingy man, the selfish layman, is the man without vision.

The live church is the one that takes a missionary attitude toward the community in which it is located, the nation whose flag it loves, and the wide world for which its Lord and Master lived, died and lives for evermore.

# The Growing Response

## How Laymen Are Answering the World Appeal

Cornelius H. Patton

If anyone had told me ten years ago that in 1916 in the leading cities of the United States Christian laymen to the number of several thousand in each city would pay one dollar per head to attend a missionary convention I would have considered him insane, and yet we are experiencing just such an event. Already these conventions of the Laymen's Missionary Movement have gone far enough to demonstrate that we are witnessing a genuine awakening in the matter of missionary obligations of the churches.

### Enlarging Gifts From Churches

The statistics of the giving of the churches bear out this conclusion. In ten years eleven of the Protestant communions of the United States have raised their gifts to home missions from $12,065,814 to $18,693,789, a gain of 54 per cent. During the same period they have increased their gifts to foreign missions from $5,931,653 to $11,098,517, a gain of 87 per cent. Moreover, this great gain has been accomplished not at the cost of work in the home churches, since the gain in home expenses has been 36 per cent for the same year. If we take a wider sweep and consider the growth of missionary interest during one hundred years, the facts are fairly startling. The truth is we are witnessing to-day one of the mightiest movements in the history of Christianity by which the churches of America, by projecting themselves mightily into the entire foreign world, are taking the leadership in evangelizing the non-Christian nations. Unquestionably America is in the very forefront of the world Christian movement.

### Knowledge That Is Power

When we inquire as to the causes for this rapid development we find two great influences have been at work. In the first place, a mighty fund of information has come from the foreign field as to the successes of the missionaries. The mass movements toward Christianity in India among the low-castes and outcasts, the rapidly developing interest in Christianity on the part of the Chinese gentry and literati, the tidal waves of missionary successes in Africa, the stirring of the Moslem world are becoming known widely throughout our churches, and are attracting the attention of all intelligent Christians. They are beginning to realize that foreign missions, instead of being a poor, weak and struggling affair, is a movement of compelling

proportions and success, undoubtedly the mightiest influence in the world to-day for human uplift.

### Better Methods of Finance

Alongside of this we must place the practical, businesslike methods of church finance and benevolence, introduced by the Laymen's Missionary Movement, particularly the adoption of church budgets and the raising of the same through a thoroughly organized canvass of the parish, the collection of gifts by the weekly system, and the undergirding of the work by the vigorous promotion of missionary education.

### Co-operation of the Press

Let me call attention to three signs of recent progress. One of the most significant things is the changed attitude of the press. Ten years ago our editors were, to a considerable extent, opposed to foreign missions. Their references to the missionaries and to the boards were often of a slighting or even sneering character. The papers were full of quips and jibes at the expense of those noble men and women who were leaving home and country, and pretty much all that people count dear, to preach this precious gospel and to plant Christian institutions and civilization in foreign lands.

To-day the papers are full of laudatory articles, and the missionary seems to be on the top wave of popularity. This has come about partly through the hearty testimonies in behalf of missions by world travelers like Theodore Roosevelt, William Howard Taft, William Jennings Bryan, and Ambassador Bryce, and partly by the compelling character of the facts themselves. The press, with rare exceptions, is with us to-day, and this means much for the progress of the next few years.

### The Friendliness of Governments

Another new factor is the favorable attitude of governments, both Christian and heathen. The native government which refused the first missionaries sent out from America in 1812 is now making large annual grants to the missions. The board which I represent receives each year from the Indian Government not less than $45,000 for its schools, industrial and agricultural institutions. In South Africa our entire system of elementary schools, enrolling 4,000 pupils, is supported by the Government. Even the Chinese Government is subsidizing mission schools in certain sections of the country, giving full liberty to teach the Bible and the Christian religion. When your worldly-minded and superficial globe trotter comes back and berates foreign missions, ask him how he explains the liberal grants of these governments.

### Larger Gifts

Let me also call attention to the changed attitude of many of our leading business men. This is the day not only of systematic giving on the part of the churches, but of large "special" gifts by those who want to make investments in the foreign fields for the sake of Christ and his civilization. A man in Kansas City recently gave $1,000,000 to the missionary and educational enterprises of the Disciples of Christ. A prominent business man in New York City gave one million to the higher educational work of the American Board. This man was asked to contribute $2,000,000. He replied, "I am not in a position to do what you ask, but if $1,000,000 will be of any use to you I should be glad to send it on." Another man who recently subscribed $100,000 to the American Board explained it to his pastor by saying, "I do this not simply because I believe in the work of this board, but because I want to save myself from the stinginess of old age which I see creeping upon some of my friends."

I know a man of only moderate income, according to modern business ideas, who is supporting twenty native preachers in West Africa, seven in South Africa, two missionary families in East Africa, six native preachers in India, and some forty native preachers in China. He is spending about $3,000 a year on himself, and all the rest goes into mission work. Instances of this kind are multiplying. Surely we are in a new day.

## Bibles in the Great War

Since the great war began, the British and Foreign Bible Society has supplied more than a million and a half Testaments and Gospels—for sick and wounded soldiers and sailors; for prisoners of war, refugees, and aliens; as well as for the troops of all the nations engaged in hostilities. These books have gone out in more than a score of different languages, and in a dozen different countries.